

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

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THE ANTI-SLAVERY BUGLE.

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We hope that they will either subscribe themselves or use their influence to extend its circulation among their friends.

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J. HUDSON, PRINTER.

The Anti-Slavery Bugle.

From the Anti-Slavery Standard.

THE AMERICAN MISSIONARY ASSOCIATION.

Worcester, Mass., Oct. 1, 1858.

To the Editor of the National Anti-Slavery Standard.

The twelfth Annual Meeting of the American Missionary Association has just closed its session in this city. As this association is the attempt of professed anti-slavery adherents upon orthodox to clear their skirts of the crime of complicity with slaveholders, its general proceedings are of some interest to Abolitionists.

The meetings have been well attended, and much of the speaking of quite an interesting character. For John U. Fox of Kentucky and Rev. Daniel Worth of North Carolina were the most attractive speakers of the meeting, inasmuch as they seemed the most earnest, the most clear-sighted in their opinions of the pro-slavery character of the American Church, and the most radical in their applications of truth.

At the meeting, I heard them pour out the burden of their souls against the sum of all villainies. Many other speakers were present from various parts of the North prominent among whom were Prof. Corwin of Ohio, O. C. Key, Mr. Bacon of Illinois, Rev. Mr. Thurston of Maine, Rev. S. S. Josiah and Lewis Tappan of New York.

Whether any of these speakers came to the defense of the American Board, they made a clear statement and uncompromising application; but in no case was there any withdrawal from Christian union, fellowship and harmony with those who remain the Board and Tract Society were concerned.

Among the fourteen resolutions adopted by the meeting, the seventh and eighth, are perhaps the only ones of interest to us as Abolitionists.

[These resolutions have already appeared in the Bugle.]

This Association, having been organized in opposition to the A. B. C. F. M. because of its aid and countenance to slaveholders, and on the platform of a "discontinuance of slavery by refusing to receive the known fruits of unrequited labor" both their treasury, or slaveholders into their membership or even could do no less than say this much as to the guilt of the American Board and its supporters in the American Church. And yet Abolitionists are anxious to know of these "Evangelical Christians" who say the defense of slavery on the part of the Church is "evidence of defection in religion."

How great a "defection" they consider it!—Rev. Mr. Thurston of Maine, who preached the annual sermon, told us therein that piety without humanity was rather poor stuff; but he took equal pains to tell us that humanity without piety was poorer still. Now we would like to know which is Christianity, and Mr. Thurston tells us that it takes both piety and humanity to make complete and perfect Christianity, and yet he seemed to admit that piety alone might be the real thing, but of a defective sort, while humanity alone could not be anything but infidelity. By "piety" they undoubtedly mean a profession of "evangelical sentiments," and these, the Association tell us officially, consist of a belief in the lost condition of man, the divinity of Christ, the atonement, the eternal punishment of the wicked, &c. And these they make the first test of membership in the Association, and the fact of being a non-slaveholder the second. But while a man must believe these things, they require no theoretic belief in humanity as a qualification for membership, and, for aught that appears to the contrary, a person may be in good membership with them who believes theoretically in the righteousness of slaveholding and in its scriptural origin and endorsement too, provided he does not put his theory into actual practice. And this view of their position is justified by the facts that they extended to their communion table, which was spread on the afternoon of the last day of the meeting, for in this invitation they took special pains to specify that they desired none but "evangelical Christians," but wholly omitted to demand that they intended to exclude slaveholders from within their apostolic or defenders.

Thus it would seem clear that they esteem a belief in a slaveholding religion as real Christianity, but of a "defective" kind, yet not of so defective a character as to require their exclusion, while a belief in liberal theology is a defect that cannot be tolerated or fellowshiped at all.

Here is the great defect of the American Church; it elevates theoretic belief above practical Christian life, and so endorses by them as Christian, while unevangelical men, whose lives are as nearly like Christ's as human life can be, are not to be considered Christians at all. And the American Missionary Association seem not to have arisen beyond this fatal error and heresy; for, although they cannot cooperate with these defective Christians in missionary labors, they have made no direct attempt to withdraw Christian fellowship from them.

Mr. Fox of Kentucky, in one of his addresses, took the bold and consistent ground of "no union with slaveholders" consistently, charged upon the Northern Church a responsibility for slavery while they remained in ecclesiastical fellowship with slaveholders or their abettors, and advocated the duty of secession, himself professing to be a convert, first from Lane Seminary, then from the Presbyterian and last from the Methodist Church.

But what! Mr. Fox aided in the administration of the sacrament on this occasion, where unevangelical believers were specially excluded, while practical deeds of unrighteousness were not excluded, except by implication. Justice to Mr. Fox requires it to be said, however, that in private conversation, afterwards he admitted the inconsistency of this action with his avowed position, and said that he was willing to recognize any man as a Christian who lived the Christian life, whatever might be his belief, even though he were a Unitarian or Unitarianist, while he should exclude from the Christian name and fellowship all who were not Unitarian in life, like the slaveholders and abettors. This seems better; and if the American Church could be brought to this Christian position, how soon would the land be cleared of slavery and all its abominations. But so long as they recognize at Christians the Priest and Levite who pass by on the other side, because they are evangelized, and also the rubber themselves for the same reason, and refuse to recognize the "human" Samaritan as a Christian because he is not evangelical, so long will the American Church continue to be the bulwark of American slavery.

But perhaps a decided and consistent action with a clear and unequivocal testimony, is too much to expect of those who have so long twaddled about evangelism in the struggle of the American religion. Even Dr. Cheever tells here, for while he bears a glorious testimony against the slaveholding sin of the American Board, he is still laboring in its support, even urging the converts of the late revival to pay off the old debt of the Board, as a "free will offering of gratitude and love for those subjects of the grace of God." Now, if slaveholding is of the devil, and the Board has been as diligent in promulgating it as Dr. Cheever has been in opposing it, to have been, why, in Heaven's name, should he be urging "the subjects of the grace of God" to pay for doing the devil's work, that the Board have been doing on credit? "Let the dead bury their dead," Dr. Cheever, "and follow thou me," is the voice of Jesus.

But how we all thank God that Dr. Cheever has taken hold of the Board at all, and *The Independent* too! The editors may "pitch into him" as they choose, but they can't serve their "Special Contributor" as they did our friend Parker Pillsbury, a few years ago. They could vilify him, as they did, because of his expostions of the wickedness of the Board, *ad libitum*, and then close their columns against any reply or proof of the truth of his criticisms. But Dr. Cheever cannot be thus shut out. His rejoinder in this week's *Independent* is able and worthy of his pen, and it is quite refreshing to see him give the editor the lie so directly and handsomely. They will have to prove their assertions now or retract them; they cannot skulk this time as they did before, for Dr. Cheever's relations to them give him the power to hold them to the proof. God speed the work.

J. A. H.

FLAPDODDLE WITH COMMENTS.

Voluntary Servitude.—We find in the following a striking illustration of the growing popularity of the slavery of the South over the pseudo freedom which free niggerdom gives to the black.

We wonder if the tender sensibilities of any one in the South will be shocked at this sort of African immigration? Had this New York free negroes the right to contract there to become a slave in Texas? If she had, have not the Africans of Liberia, whose laws impose no objection or obstacle, the right to contract to serve in Mississippi for a term of years, and what law prohibits Christianity, and Mr. Thurston tells us that it takes both piety and humanity to make complete and perfect Christianity, and yet he seemed to admit that piety alone might be the real thing, but of a defective sort, while humanity alone could not be anything but infidelity. By "piety" they undoubtedly mean a profession of "evangelical sentiments," and these, the Association tell us officially, consist of a belief in the lost condition of man, the divinity of Christ, the atonement, the eternal punishment of the wicked, &c. And these they make the first test of membership in the Association, and the fact of being a non-slaveholder the second. But while a man must believe these things, they require no theoretic belief in humanity as a qualification for membership, and, for aught that appears to the contrary, a person may be in good membership with them who believes theoretically in the righteousness of slaveholding and in its scriptural origin and endorsement too, provided he does not put his theory into actual practice. And this view of their position is justified by the facts that they extended to their communion table, which was spread on the afternoon of the last day of the meeting, for in this invitation they took special pains to specify that they desired none but "evangelical Christians," but wholly omitted to demand that they intended to exclude slaveholders from within their apostolic or defenders.

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lowing certificate of Mr. Joseph Bruin, to that effect, dated on the anniversary of our Nation's independence, and inserted, at his cost, in the Union.

"1850 Rawdon! Runaway from the subscriber, on the 4th of July, a negro man named Henry. He is about 19 years old, 5 feet 6 inches high, black. He was purchased of Mr. James Spinks, of Loudoun county, Va., by James Spinks, and jumped off of the stage about half-a-mile above Alexandria, with his hands fastened with handcuffs. He will no doubt aim for a free State. I will give the above reward for his return to me, dead or alive, no matter where taken."

JOSEPH BRUIN.

"Alexandria, Va., July 4, 1858."

What makes Mr. Joseph Bruin so sure that Henry, after risking the breaking of his neck by jumping off the stage in that shackled condition, would aim for a free State? Why does it never enter his head that Henry may have gone to reside in Texas, after first selecting a master for himself? On that very Fourth of July, a hundred advertisements, substantially like this, were to be found in Southern papers, all signed with the names of responsible white men, and all taking for granted that the black men and women therein were running the immense and fearful risks in question for the sake of freedom! Now, no what evidence are we called to believe the story respecting Caroline? The *Southern Record* tells us that some other paper, which it does not name, saw the report in the *New York Day Book*. What is the moral value of such evidence? Is it not less than nothing, and vanity?

But the story is ludicrously improbable in its circumstances also. A free negro girl, named Caroline—Caroline what? Free negro girls are accustomed to have a surname as well as a Christian name. This story looks as if it were the invention of some slaveholder, who has been accustomed to consider the possession of two names an exclusive right of the privileged class. Then Caroline leaves New York to-day? Which New York, the city or the State? and what day, in what month? Neither the *Record*, nor the other paper, from which the *Record* copies, gives any data by which we could send for the copy of the *Day Book* in question, and, if the story be there at all, trace it to its source. Then Caroline proposes an absurdly inconsistent with the very idea of slavery. She proposes to "select a master, and reside in Texas." How dare she know that this master will allow her to "reside in Texas"? What if he shall choose to carry her to New Orleans, or sell her to Alabama, or give her, for a "brother" to his cousin in Nashville? The two parts of her plan don't hang together!

2. Our second remark upon this story is that, supposing the barely possible event to have actually occurred, and that some girl calling herself Caroline has actually gone voluntarily into slavery, the strong probability is that she has undergone this dreadful risk for the remote chance of success in the escape of some dearly beloved relative or friend. Several heroic fugitives now in Canada have gone back in secret to the house of bondage, to bring thence with them a mother, a wife or a child, who dared not attempt the escape alone. For aught we know, Caroline may have some hope and some purpose as desperate as that with which Judith went from the walls of her native city to the tent of its besieger, Holofernes, and may trust in like manner to the audacity of her plan, to favor its success. If so, our best wishes attend her for the success of the perilous attempt. May she lead her friends triumphantly into freedom, through the Red Sea have to be crossed in the attempt.

3. But, if we give the slaveholders who retail this story all they claim—if we suppose the statement wholly true, and that one colored girl in the whole North was fond enough to prefer slavery to freedom—what is the inference? Just this!

If we consider what slavery is—if we consider that Caroline, in "selecting a master," gave up the power of selecting any thing else, and relinquished all freedom of choice for the rest of her life—consented to have this contract sealed by the brand of a red-hot iron upon her cheek—consented to be stripped naked and flogged whenever the caprice of a master or the jealousy of a mistress might dictate—consented to work without wages for the rest of her life, restricted to such food and clothing, and compelled to such labor as an owner might please—consented to be deprived of all opportunity of mental improvement and all means of communicating with her friends—consented to have children raised from her for the market, either by the owner himself or by any slave that the owner may choose to designate for that office, entirely irrespective of her wishes—consented to have gone first and Jags sent after her if she shall venture to "select" another place to "reside in"—and finally, consented to stand in these various relations to any other person to whom the master originally "selected" might choose to give or sell her—if Caroline was fool enough to do this, and to relinquish for it even the limited sphere of usefulness, respectability and happiness, even the limited opportunities for a virtuous marriage and a quiet and independent home, which the unobjectionable prejudices of the Northern people have left to her—she was a very great fool indeed! Very far below the average of intelligence, sagacity and prudent foresight, even among the people of color, both North and South!

Will the *Record* please copy?

C. K. W.

From the Northern Independent.

PROFITS OF THE SLAVE TRADE.

The Slave *Echo*, recently captured and taken into Charleston, left Africa, with 435 slaves, of whom 141 died on the voyage in 47 days—average of three per day. A correspondent of the N. Y. Herald, writing from Charleston, says that 214 negroes landed there, are worth probably \$500 each. Of the cost of their passage the Charleston Mercury says: "Their food consists of rice, yams, and water. It is boiled like 'hogboys,' put

in buckets twice a day, at 10 and 4 o'clock, and well guarded to prevent the strong from taking more than their share. A pint of water is given to each, morning and evening."

New York at these rates and figures. Had the *Echo* landed her cargo, as she landed others before, and what survived the passage at the above estimated value, the amounts would have stood about as follows:

Revenue for 214 slaves, at \$500 each, \$107,000
Cost of 214 slaves, at \$10 each, \$2,140
Cost of transportation, 1,000

Net profits, \$103,860

It is this powerful appeal to the cupidity of men that keeps up this horrible traffic. For the double profits they hope to possess, men are willing to risk ship and life, and deliberately murder 141 human beings by the slow process of the middle passage!

But why comment upon it? Is not this very traffic specified by the M. E. Church, South?—Could she expel the Captain of the *Echo*, or cut of his crew, if they were all Methodists? Not at all. Their discipline fully tolerates this traffic. And why not? Is it any worse to send a man to Africa, than to Virginia? In a moral point of view we have thousands now in the M. E. Church, and some of them travelling preachers, who are just as guilty before God as the crew of the *Echo*. Even in the New York East Conference we know of at least one prominent Methodist, who is looked up to and petted in the Church where he belongs, who is well known to be a slaveholder, and to draw the money so lavishly bestowed upon his minister, and upon various charities, from the unpaid toil of his slaves on a southern plantation. Is it at all strange then, that New York is "consecrated" to Dr. Perry, proposes to go with the slavery party in case of division?

M.

PRIZE MONEY AND THE "ECHO."

The statements with which we have heretofore met in reference to the disposition of the slave "Echos" and the amount of prize money accruing to those who were directly instrumental in their capture, appear to be founded upon an entire misapprehension of the case. Deriving our information from the most authentic source, we may perhaps be able to state the real course which will be taken in the matter.

The United States Marshal for South Carolina gave List, Maffit a receipt for three hundred and six Africans, for which number twenty five dollars per head, amounting in all to \$7,650, will be awarded as prize money to the flag-officer of the home squadron and the officers and crew of the Dolphin.

This money will be distributed as follows. The flag-officer receives one-twentieth the commanding officer of the Dolphin two-twentieths and the balance of the Dolphin according to rank and rate. It is divided however, whether the flag-officer (Commodore McIntosh) is entitled to non-twentieth, as he was absent on leave, from his station at the time of the capture. This question will doubtless be determined by the Attorney General.

After the prescribed legal forms have been gone through with, and the *Echos* have been libelled, she will be sold at public auction. Half of the proceeds will be taken by the government, according to a special provision of law, and devoted to the naval pension fund; the other half will be divided among the officers and crew of the Dolphin according to the same rule by which the per capita prize money is distributed. Eighteen of the Africans died after capture by Lieut. Maffit. For these the per capita of twenty five dollars will not be paid, but only for those who were delivered alive into the hands of the United States Marshal.—*National Intelligencer*.

PAARSON BROWNLOW ON JOHN MITCHELL.

The following is from the Knoxville Whig, Paerson Brownlow's paper. The Citizen from which he quotes and on which he comments, is the paper printed by the renegade, John Mitchell.

Hewson—Under this attractive caption, we are going to treat of the National Democratic Party.

The foregoing paragraph heads a leader of some length, in the Louisville paper published in this city, known as the "Citizen." Our attention has been called to this number, and it is the first, for weeks, we have handled.

After remarking that there are but two parties in our country—the party of the North and the party of the South—and after admitting that a third party may be so managed as to grow luxuriant, for a time, at least, the "Citizen" goes on to say:

"Such a futuristic and temporary growth is the National Democracy, but to keep it growing and blooming, and ever bearing fruit, costs we find too much. EVERY MILLION DOLLARS—NOT A DIME LESS—will keep it alive. Without the highly stimulating manure and heated atmosphere which are essential to its existence at this late season, and the flourishing plant, instantly withering and withering, will show the naked ribs of the black obam that seems to reach down to Kru-bu."

We shall quit these metaphors, however poetic and symbolic. We shall say in plain English, that the National Democracy, or any other "third" party, is and must be a power created and held together, not by any principle of action, but solely and entirely by money; by the expenditure and small of money; by the tradition and tender remembrance of money—and that its sole use is in cover over and conceal a road that paves and shall pave slavery. This being the case, the question arises, Does it pay, at eighty millions? And if yes, then whom does it pay? and who pays it?

Certainly the eighty millions does keep together a Democratic party, and this Democratic party keeps together the Confederation of States, the profits of this goes first, to the office holders and their friends and second, to the party or section which has the parliamentary power in the Government, that is to the North!

The italics and capitals, calling attention to certain points, are ours. We do not quote this paper as authority, except against the Democracy, and when that party testifies in reference to each other, we give full credit to all that is said, either way, unless they say something favorable!

The drift of the whole article—and it is near a column and a half in length—is to show that the National Democratic Party is a *Hewling*, and that the corrupt and extravagant administration of Buchanan, is only kept in countenance by money. And either by accident or design, the article contains an unusual amount of truth. There is no originality in it, being a rehash of Mr. Yancy's speech, delivered before the Commercial Convention in Montgomery.

As we disclaim all intention to meddle in this war upon the National Democracy, by the Southern Sectional Democracy, we are resolved that our reader shall prove equal to that of the nondescript in the fabulous, yet famous war between the beast and the bird, and on which occasion,

"The president had joined neither cat, among as many teeth and claws, Till in the battle's thickest heat He thought he saw one side would beat And then he joined the strongest part, And fought with all his might and art."

We repeat, we do not quote the remarks of John Mitchell, because we regard with favor, his opinions on any subject, or consider he is qualified by length of residence, or citizenship, to teach American-born citizens, on the subject of politics. He is really an unswerving Irishman—not even a citizen, and his assuming to dictate even to the Democracy, with whom he acts, is but another evidence of the insolence of that class of foreigners to which he belongs, and of the correctness of the Know Nothing creed, upon this point!

THE SLAYER HAIDEE.

The case of the persons arrested on a charge of having been engaged in the slave trade on board the vessel *Engage*, which was scuttled and sunk at Montauk Point, Long Island, two or three weeks ago, came up before Commissioner Kenneth G. White, at New York, on Tuesday. The affidavit of William King, one of the sailors, throws considerable light on the way the slave trade is carried on. It is substantially as follows:

"The 'Haidee' sailed from New York in February last, commanded by a Capt. Whitney, and with the reported owner on board, one Battelle, a Portuguese, bound for Gibraltar, to which port she seems to have carried a cargo. She had, beside the captain and mate, cook and steward, twelve men before the mast, and six passengers, who seem, however, to have had nothing to do with the enterprise, as they left the ship at her last port. From Gibraltar she proceeded to Cuba, there took in provisions and sailed, nominally for St. Michael's, in the Azores, but really for the west coast of Africa, having first taken on board two Portuguese, named Thomas and Viera, who seem to have been partners or interested in the voyage."

"Arriving on the coast, Viera left the ship with letters. After three hours Viera sent word for her to proceed to sea, which she did, cruising about for forty days, during which time she landed at an island and took in water. She then returned to her post on the coast, lay there a single day and night. The next morning took on board a cargo of eleven hundred and thirty three or four negroes, and sailed in the afternoon of the same day for Cuba."

"She arrived and anchored off Cardenas one afternoon, having lost some two hundred negroes on the voyage, and the same evening two Spaniards came on board and made arrangements for landing the survivors, which was effected early the next morning by two boats from the shore. The three Portuguese, who seem to have been at the head of the enterprise, and the captain then went on shore, having first paid off the hands, leaving the vessel in charge of the first mate, one Macomber, who told the crew she was cleared for New Orleans. They went to sea at once, but the next day the mate told the men he had no papers, and asked what they thought it was best to do. They left it to him. He then sailed for Long Island, which they made in ten days, and when off Montauk Point the ship was scuttled, and after dark was sunk five miles from the shore. Seven of the crew—five Portuguese, an Italian, and a Spaniard—landed at Montauk Point. The mate and the rest appeared to have landed elsewhere on the coast."

TRIAL OF A KIDNAPPER.

George Shaw who has been for several months in jail in Pittsburg charged with kidnapping George W. Ferris a white mechanic formerly of Pittsburg, was placed on trial last week for this offense. Though Ferris was a white man in appearance and married to a white woman, he is charged by the slaveholders with having African blood in his veins. We copy from the Pittsburg Herald the following account of the trial:

Mrs. Mary Ann Ferris was first called. Her testimony was chiefly in regard to her marriage with Ferris, and as to the fact of his starting to St. Louis in August.

John Dyer testified that he knew Ferris, had not seen him since he left St. Louis.

Robert Green gave similar evidence.

James Dignan, sworn—Reside in the city of Pittsburg, and am a member of council; Edw. Ferris; he commenced work for me in 1852, and worked more or less ever since; think the last time I saw him was in 1856; don't know where he is now; he lived in the county of Allegheny; knew George Shaw; (identifies the prisoner) has been working for me for about a year, back and forward; had a conversation with Shaw about Ferris, the time we were building the tower on the Cathedral, in September or October, 1856, before Ferris went away; he proposed to me to say to Ferris that I had a job in Virginia; he told me to hire a buggy and a pair of horses and take him down, and that when he got there he would have him arrested; he said he would come along or follow, and pay the expenses; he wished me to go to Wheeling or any

part of Virginia; he said he would 'feel' the expenses and allow for the time; heard him say that he knew Ferris as a slave down in Memphis; he said he would have him taken up when he got into any State; did not inquire what his motive was; think there was no one present when this conversation occurred.

J. P. Neale, sworn—Reside in Mahoning county, Ohio, and am a Justice of the peace there; knew George Shaw; last winter we became acquainted in the care at Eton Valley, was in the same jail with the defendant; he said he had been on a long journey, that he had been travelling through the southern States; he said he liked the south a great deal better than this place, and he would go there; he said he had made a good job this trip, that he had got \$500, his expenses borne and a dollar and a quarter a day for taking George Ferris back; he said he heard that there had been \$500 reward out for him for a long time; asked him how it was that the man was so long in Pittsburg, and such a large reward for him; he said that he was as white as I was, and that there was no one in Pittsburg who knew he was a slave but himself; Ferris, he said, found out that he wanted to take him, and that he left the city; he said the fellow him and caught him; he said he caught him on the line between Missouri and Kansas, and took him back to Turin, Missouri, and got his money; he said he had been working at him for some time, and that followed him and caught him; don't think the statement he used to get him to go away; asked him if his master whipped Ferris when he took him back; he said not, that he made him drink whisky for two or three days, and sing songs for him; he did not punish him while it was there.

John Rogers testified that Shaw worked as a bricklayer at his building on Fifth Street; did not know Ferris. Had a conversation with Shaw in the yard of my house, where he was paying; he was sitting down, and had an open letter in his hands; he said there was an offer in it, I don't know how many hundred dollars, for the rendition of some fugitive slave, provided he would keep a watch on him, and as soon as he went into a slave State, and have him arrested; the fugitive, he said, was a good farm hand, and sometimes took jobs in slave States; he said that he should watch him until he got him into a slave State, and then arrest him; the letter was well filled and was written in a fine, business hand; think about all I recollect of the case.

Mrs. Catharine Smith, of the Diamond, testified in regard to conversations with Shaw about two years ago, when he stated that he could prove Ferris was a slave, by a letter from his owner; that he was offered a fee to look after him; that if he would get Ferris to sleep in his house, he should get a reward of \$50; he said Ferris could get chloroform there, afterwards he asked about where Mrs. Ferris and her child were.

Cross examined—Did not take \$50 from Shaw to do as he asked.

John B. Kennedy, sworn—Shaw and Ferris, both worked for witness, as bricklayers; had a conversation with Shaw when he got into this difficulty wherein the latter detailed his efforts to capture Ferris, and his success. He seemed to think he was acting right.

John Brennan, [worked with Shaw at the Cathedral, Shaw wanted witness to hire Ferris and induce him to go to the Virginia line, under the pretence of doing some work, he said if he got him to Virginia he would take him before a Squire and have him safe, he offered witness \$30 to do this. Witness had a number of conversations with Shaw about the matter, and detailed the various means Shaw proposed to entrap Ferris; he was to take some liquor along for Ferris, which would be 'fixed' for him, and witness must not drink it, he said he would have a blanket and a rope, and if he would not drink from the bottle, I was to effect Ferris and then we were to tie him; he complained of having no money, and when I asked him how he would get Ferris to Alabama, he said Ferris had money, and we could knock him down and take it from him; witness did not know at the time that the man Shaw wanted was Ferris, and he apparently accepted Shaw's propositions, for the purpose of ascertaining the name of the fifth; witness sent word to Ferris that Shaw was after him; Ferris came to him with Shaw, when the latter denied Ferris was the man mentioned in letters which he had read to him, as being a fugitive slave, the letters were signed by one Ragland.

Cross examined—Did not tell any one in St. Louis I would swear against Shaw for \$5, did not tell any one I would be the means of sending Shaw to the Penitentiary. Witness underwent a long and searching cross examination, but nothing was elicited of importance.

Alfred Kevill, sworn—Had a conversation with Shaw in July last; he said they could not prove he took Ferris

The Anti-Slavery Bugle.

SALEM, OHIO, OCTOBER 23, 1858.

PROCEEDINGS

SIXTEENTH ANNUAL MEETING
OF THE
WESTERN ANTI-SLAVERY SOCIETY.

The Society assembled in the Town Hall, Salem, Columbus Co., Ohio, on Saturday, at 10 o'clock, A. M., October 16th, 1858. The meeting was called to order by the President, Maria R. Robinson, who, in a brief address, encouraged the abolitionists to persevere in their labors for the unchanging laws of God's moral universe; and though many difficulties may gather around their path, the cause of freedom cannot be crushed, or materially retarded.

On motion, the following committees were appointed:

Business Committee.—William Lloyd Garrison, Robert George, Sarah Brown, David L. Galtbreath, Abraham Brooks, John Holliday, Josephine S. Griffing, Adela Brooks and Humphrey Hoover.

Finance Committee.—J. Elizabeth Jones, Mary G. Thomas, Sarah N. McMillan, Josephine S. Griffing and John M. Holmes.

Nominating Committee.—Kerney G. Thomas, Lydia Irish, J. Elizabeth Jones, Isaac Brooks, William Holliday, Sarah N. McMillan and Abraham Brooks.

Books Committee.—Benj. Brown, Eliza L. Thomas and Matilda Miller.

William Lloyd Garrison then made a few remarks, expressing his pleasure at again meeting the abolitionists of the West at their annual gathering. He had just attended the annual meeting of the P. A. S. Society, and spoke of it as being what friends would call a strengthening time, and he thought that this meeting would also be an encouraging, and life increasing season.

He expressed most forcibly his own deep religious faith, and elucidated the broad, intelligent, and high-toned system of ethics upon which our movement is based.

Voted, That our sessions commence at 9 o'clock in the forenoon, and close at 12, open at 2 o'clock in the afternoon, and close at 4 p.

Then adjourned.

AFTERNOON SESSION.—The Society met at the appointed hour. Thomas Brown—a countryman of John Mitchell, but not like unto him—but who has suffered incarceration in a Kentucky prison for three years on a charge of slaveholding, related somewhat of his experience at the hands of the American Inquisition. He told of the stripes that were inflicted upon his person, the kicks and bruises he had received, and the persecutions to which his family had been subjected, and all because he refused to follow the example of Priests and Levites who passed by on the other side of suffering humanity.

"I am an abolitionist!" he then sang.

The Annual Report of the Executive Committee being called for, it was read by the Corresponding Secretary, J. Elizabeth Jones, and on motion, the Society expressed its approval of the same.

The Treasurer's report was then presented, together with that of the Auditing Committee, which on motion were both accepted.

Business Committee reported resolutions series Nos. 1, 2, 3.

The Nominating Committee presented their report, which, with a slight amendment, was on motion adopted as follows:

MARIA R. ROBINSON, President,
BENJAMIN BROWN, Vice President,
LYDIA IRISH, Vice President,
W. H. HARRIS, Vice President,
THOMAS CHANDLER, Vice President,
ROBERT GEORGE, Vice President,
SARAH N. McMILLAN, Vice President,
THOMAS DUNDAS, Vice President,
JOHN M. HOLMES, Vice President.

BENJAMIN S. JONES, Recording Secretary,
J. ELIZABETH JONES, Corresponding Secretary,
JOEL McMILLAN, Treasurer.

SARAH BROWN, LEWIS MORGAN, ADAM BROOKS, ISAAC TRESCOTT, JOHN GORDON, JOSEPHINE S. GRIFFING, KERRY G. THOMAS, Executive Committee.

William Lloyd Garrison then addressed the meeting in relation to the necessity and importance of sustaining the Anti-Slavery Bugle, presenting in a forcible light many reasons for giving a hearty support to that paper.

"Oh weep, ye friends of freedom weep!" was then sung, after which the meeting adjourned.

17TH. MORNING SESSION.—Minutes of the preceding day were read and approved.

"We are coming, we are coming," was then sung.

The meeting was then addressed by William Lloyd Garrison upon the character of the reforms, and the reformers of the past. He gave an exposure of the worthlessness of the religion of America, which requires of its supporters no test which reveals the true character of the man, but which, building upon the memories of the dead past, turns its back upon the imperative demands of the living present.

Maria R. Robinson followed with a powerful appeal upon the subject of funds, during which the members of the Finance Committee commended their labors, asking contributions and pledges to the Society.

Wm. Housington, and Wm. Lloyd Garrison also spoke upon the same subject.

On motion, the following preamble and resolution was adopted with but one dissenting vote:

Whereas, The Hall now occupied by the Western Anti-Slavery Society for its Annual Meetings, is too small to accommodate the numbers in attendance; and

Whereas, The object of the organization is to preach deliverance to the captive, to labor for the redemption of the bondman, and to administer to the necessities of those who in our own land, have fallen among thieves; therefore

Resolved, That we respectfully suggest to the religious societies in this place, the propriety of inviting us to occupy their houses of worship for the transaction of our business.

"Let us pause in life's pleasures," was sung, and the meeting then adjourned.

AFTERNOON SESSION.—"Think of our Country's glory," was sung at the opening of the meeting.

Wm. Housington, and Wm. Lloyd Garrison each made a few remarks; after which, Frances Ellen Watkins presented a graphic picture of the condition of this country, contrasting its bright features, which all delight to contemplate, with its shadowy, dark, and deep, and damning as the colors of

which they were composed were borrowed from the artist of the pit. She appealed with new pathos, and argument, and with forcible effect to the hearts of those who were open to sympathy with a race, which though degraded by law and public opinion, gave evidence by their actions of a heroic and moral greatness, which she challenged any other people to surpass, or perhaps equal.

"Gone, gone, sold and gone," was then sung.

Wm. Lloyd Garrison said that the speaker who had so eloquently addressed us, was one of that despised race whose very humanity was denied by some. He advocated the treating of the slave either as a man or as a brute, for he was the one or the other—not in part, but in whole. If a man then should not recognize his claim to every right which belongs to man; but if a brute, then he should be treated as a brute, and in this slavery is brutally consistent from beginning to end. Headed by the honest diabolism, the open villainy of a member of the Lecompton convention, who though he advocated a trade in niggers, was opposed to a trade in human flesh, for if he believed niggers were human, possessing the thoughts, feelings and destiny of men, he would be an abolitionist at once.

Mr. Garrison then depicted the condition of the slave, and demanded to know what the perpetrators of such wrong should be called—what would we call them if the wrong were perpetrated upon us? He showed that the fanaticism of which abolitionists were guilty, was the fanaticism of true philosophy, the fanaticism of a faith in moral principle. If they were fanatics, they were such fanatics as the fathers, such fanatics as this nation had taught them to be by its commendation of the patriots of Bunker Hill and Lexington. The difference between the nation and ourselves was this—the nation didn't believe what it said, and was hypocritical; we did, and meant to embody our principles in practice.

He thought that if slaves might be held in the South for their own good, then should benevolent men in the North be also permitted to hold them for the slave's good. But the North forbids it, and calls it man stealing to do so; and if the moral ground of it is opposition to the practice is correct, then is every slaveholder a man stealer.

"Be bold, be strong," was sung, when the meeting, on motion, adjourned to 7 o'clock this evening.

EVENING SESSION.—"Oh children of the glorious West," was sung by Joseph Houghton, as the commencement of the exercises.

The reading of resolutions, series No. 1 was called for, which, when heard, were on motion unanimously adopted.

Series Nos. 2 and 3 were then taken up for consideration.

Wm. Lloyd Garrison showed that American religion could not, from its very nature, abolish the slavery of this land. The church now numbers four millions of members, and our land holds four millions of chattel slaves. Church members and chattel slaves had increased in the same proportions, and when we have eight millions of church members, we shall have eight millions of slaves unless we inductinate the people with a purer religion than they now have. This day three hundred babies had been born into American slavery, and what has the church said about it, or cared about it? He cared for nothing about a belief in the Trinity or the Unity, nothing about a belief in Calvinism or Methodism, nothing about a belief in the Bible simply as belief. The public worship of this land was a snare to the people, for it taught them to substitute forms and dogmas for works of practical righteousness. The South is literally evangelized. It boasts it has no Unitarianism, no Universalism, no Spiritualism, and no Abolitionism. It has but one God, and that is Diabolism, and Evangelical Diabolism. Northern religionists strike hands across the line with their Southern brethren, and what better are they than their brethren of the South? Those who take the Bible to prove that slaveholding was right under Abraham, and was right under Jesus, are regarded as very excellent Christians; while those who use its terrible denunciations against slavery, who go to it to vindicate the character of God and his son from the aspersions cast upon them are infidels, forsooth!

As for the State, it has no Constitution. Bad as was the original document it was put aside when Texas was annexed to the Union, according to the testimony of your own Giddings, John Quincy Adams, and other prominent members of Congress at that time. From that day to the present we have been living under a usurpation. The idea of a constitutional election, is an election in conformity with the choice of the people. At the time of the last Presidential campaign the rebel slaveholders spoke without molestation in the North and Democrats as well as others, voted without hindrance at the polls. But there was no such freedom in the South. Had Hale, or Wilson, or Giddings, or Seward gone South to advocate the election of Fremont, it would have been at the peril of their lives. Border Ruffians took possession of the polls, and declared they would lynch, or drive from the State every Fremont man. No Republican electoral tickets were permitted to be printed or circulated there, except, perhaps, in a very small portion of one or two States. There having been no freedom of choice in the South, we have no man constitutionally elected to the chair! No man ought to recognize such a government as legitimate.

Men of common sense should not meddle with the mere results of slavery, and suffer the cases which produced these results to remain untouched they should strike at the cause. The North, the mighty North can do this. But the North has been such a fool as to submit to every demand of the South when a dissolution of the Union is threatened as the penalty for non-compliance. The slave power is as weak as it is wicked, and we can do with it what we will. Why not unitedly refuse to sustain slavery any longer?

The speaker showed the impossibility of having a union between slavery and freedom, and gave some of his reasons for advocating the doctrine of No Union with slaveholders.

Dr. Brooke said that he felt that a spirit of harmony had prevailed the meeting to-day, but that as the only way to abolish slavery was to convert to an anti-slavery position and action those who were now sustaining it, he should probably disturb that harmony by using the plainness of Nathan to David—Thus art the man. He then proceeded to show who it is that mainly holds the slave, briefly reviewing the downward progress of the nation, and affirming that the introduction of the pro-slavery clause into the United States Constitution had wrought a corruption in the religious element of the country.

He quoted historical facts to show that it was the North, setting through the general government, that sustained a slavery in the South, and without its aid, promised, and always in readiness to aid, and given, sometimes used to suppress insurrection, slavery could not exist for a single twelve

month. He showed how every supporter of the government, whatever party name he bore, is individually guilty in the matter; and said that if we ever overthrow slavery, we must so enlighten men's consciences that they will refuse longer consent to a complicity by which the system is sustained.

Josephine S. Griffing wished to add a few words to what had already been said this evening, not, however, upon the resolutions, but upon the question of funds, she being one of the Finance Committee.

She said that as she passed among the audience soliciting donations, some met her with the charge against abolitionists that they were impracticable, and too impatient. The past has been a remarkable year. There has been a great revival of religion. The churches say that God has outpoured his spirit upon the land—that a great victory has been achieved over infidelity. It has been a year of intense interest to the slave. His wrongs had heretofore been unbearable, but it seems as if slavery had now run mad. Not content with degrading four millions of victims in the South, it has established its power everywhere. Its slimy form comes creeping over our own door sills, we find it at our own hearth stones, and coiled around our cradles.

Impatient, are we? There is a power which crushes our brothers into the dust, and mocks at God's authority. And we are impatient because we wish to have the rights of the slave restored, because we wish them to be developed by intellectual culture, because we would have them enjoy the social relations, would restore the husband and wife to each other, give back the babies to the mother, because we would have them experience that happiness, that elevation which can be found in no other spot than in the family circle. We are impatient are we? We were connected with churches that sustained slavery, and when we listened to, and obeyed the voice of God which said Come out, you called on infidels, and threw obstructions in our path. We were members of a government which sustained slavery, and we rebelled as our fathers did, we became traitors to a government which tramples upon God and humanity; and for this we denounced us.

And we are impracticable, too! Impracticable, because we ask for a true church and a righteous government, because we ask homes, and schools, and protection for fugitives. Some of you tell us to wait longer until you have time to create a political party that will do the work. The lash sinks deeper, the fires of slavery burn hotter, everything is blotted out from the slave's hope, and yet you tell us we must not be impatient, that we should not be impracticable, that we had better wait for you. If the measures we propose are impracticable, it is because you and others refuse to help us. You throw a fetter for our feet, you cripple us in our progress, you hinder us in our work, and then call us impracticable and impatient! Millions to-night are suffering in slavery, but you are patient, very patient in the endurance of their wrongs—the patience of Job never began to equal yours. You sit very quietly, occasionally, it is true, working some in your party, and you say you intend to do something; but you are not in earnest, or you would not call us impatient.

We want funds to educate the people, to elevate the moral sense of community, and Mrs. Griffing said she was especially interested in the Bugle as an educator. There has been a great revival in the land, but are the converted more devoted than before to the anti-slavery cause, or do they manifest a greater contempt for it. Two hundred were joined to the churches of this place, and she did not know of one of the number who was more anti-slavery than before. Instead of advocating the cause of the slave, they try to prove that the M. E. Church and other pro-slavery organizations are anti-slavery. We need some other educator for our children than one which ignores the claims of humanity. Our children are taught Godrich's history in our schools, but how many of them are taught the history of slavery's outrages. A child has been recently hunted from this community, her seat at school is vacant, and her playmates dare not ask what has become of her, and if they did, we shouldn't dare to tell them.

"My child is gone" was then sung.

Then adjourned.

18TH. MORNING SESSION.—The minutes of yesterday were read and approved.

It was moved and seconded, that the final adjournment of this annual meeting be at, or before 1 o'clock, which motion was lost.

On motion, the following resolution was unanimously adopted:

Resolved, That this society highly appreciate the voluntary labor in the lecturing field of Wm. and John Holliday, Harmon Behler, Abraham Brooks, Reuben Erwin, and Joseph Houghton, and trust that their efforts may be continued, as opportunity may offer for the extension of the principles of freedom.

The following resolution was offered, and was adopted by Wm. Housington, M. R. Robinson, Benj. Brown, Josephine S. Griffing, and others, and unanimously adopted:

Resolved, That we regard the Bazaar, held under the auspices of the Salem Sewing Circle as a most efficient anti-slavery instrumentality, and at the present time it is especially desirable that all who possibly can aid in its operations, and have a desire to assist in promoting the spread of our principles, should extend to it a patronage worthy of the object its organizers have in view.

Resolutions, series No. 2, were again called up and after some discussion, the further consideration of them was voted, to introduce some other business.

Voted, That the Executive Committee be hereby instructed to forward letters of solicitation to each neighborhood in which they can procure subscribers, or other aid for the Bugle.

A proposition was made by one of the audience to give \$5 for the support of the Bugle, provided Twenty-nine others would agree to do the same, and the requisite number was speedily subscribed.

A similar proposition was made by another person, requiring Nineteen names, beside his own, some were secured before the hour of noon, at which time the society adjourned.

AFTERNOON SESSION.—The discussion was continued upon the series of resolutions, No. 2, which were, on motion, adopted.

Series, No. 3, were then called up for consideration.

John Holliday spoke of the character of the U. S. Constitution, showing that those who exercised under it the elective franchise, were guilty of all the wrongs and oppressions of the slave. Republicanism was a false because Breckinridge stole from the State Treasury; but what does the Republican party of Ohio, with Chase at its head? It stole every year, from the Treasury of the colored man, \$60,000. It takes their money to build poor-houses, and then, if they become reduced, will not let them occupy them. It was no great honor, to be sent, to go to a poor house, but if a man pays for the privilege, he likes to have the right to enjoy it.

The decision of Taney, that the colored man had no right, was not a new one, it was only an old one rubbed up. Never since the United States Constitution was adopted, has the colored man's rights been respected. Mr. H. proceeded at some length to show the injustice done to the colored man, by the authority of law and the sanction of religion, and contended that no action could be effective for the overthrow of slavery, unless it be separated from connection with the government and church of the land.

The discussion was continued by Wm. L. Garrison, T. B. McCormick, and others, and on the vote being taken upon the resolutions, they were adopted.

The Bugle Committee reported they had obtained thirty six subscribers, and had received in payment of subscriptions, from new and old subscribers, \$156.33.

The Finance Committee reported that they had collected (including some old pledges paid directly to the Treasurer.)

Cash donations, \$156.33
Cash on old pledges, 126.25
Total, \$282.58

Pledges made to the Society, 494.00
Total of collections and donations, \$776.58

Add to this the \$156.33 paid on account of Bugle subscribers, and we have \$932.93 paid and pledged to the Society, of which \$438.93 was paid.

Business Committee reported resolutions, series No. IV., which were unanimously adopted without discussion, no discussion being deemed necessary.

Some impressive remarks were then made by Wm. Lloyd Garrison, who expressed the great satisfaction he had experienced in being present with us in our various sessions, and his desire that the coming year should be to the bondman and the bondman's friends, one of encouragement and hopeful labor. There was no probability we should all meet again upon a similar occasion; and whether or no he should at some future time be present in the flesh at any of our annual gatherings, we might rest assured that his spirit would be with us, and his sympathies would be with us in the cause for which we were laboring.

The meeting then adjourned without day.

BENJ. S. JONES, Rec. Sec'y.

TREASURER'S ANNUAL REPORT.
From September 6th, 1857, to October 16th, 1858.

WESTERN ANTI-SLAVERY SOCIETY.
To J. McMillan, Treas.

To cash paid M. R. Robinson on old account \$147 00
" cash paid John Hudson on old account 261 56
" cash paid Ann Pearson on old account 34 00
" cash paid M. R. Robinson this year's account 502 80
" cash paid John Hudson on this year's account 605 80
" cash paid Ann Pearson on this year's account 100 00
" cash paid A. Brook 84 66
" cash paid American Anti-Slavery Society 253 10
" cash paid for printing paper 401 20
" cash paid for wrapping paper 19 30
" cash paid for printing ink 27 85
" " " freight 5 54
" " " rent of office 40 00
" " " fuel " 15 87
" discount and counterfeit money 8 50
" cash paid for agents traveling expenses 79 12
" cash paid for expenses of Anniversary 40 25
" cash paid for expenses of Cleveland Convention 50 75
" cash paid for printing bills, and incidentals 22 00
Total, \$2,709 50

By balance on last annual report \$3 43
" cash, pledges, donations and collections 1,365 82
" cash from publishing ag't 907 13
" " " A. Slavery Fair 280 09
" " " ad't in Bugle 62 50
Total, \$2,678 97

Due the Treasury \$30 53
The Society owes the Treasury \$30 53
" " " M. R. Robinson 166 88
" " " John Hudson 264 20
" " " Ann Pearson 51 69
Last years pledges unpaid \$513 20 \$400 00

SALEM, 16th Oct., 1858.
The Auditing Committee, appointed by the Executive Committee, report that they have examined all the accounts of the Treasurer, and find them correct.

**BENJAMIN BROWN, } Auditing Com.
JOHN GORDON, }**

RESOLUTIONS.
No. I.

1. Resolved, That to this nation is fearfully applicable the language of Scripture: "Thou art the land that is not cleansed, nor raised upon in the day of indignation; there is a conspiracy of her prophets in the midst thereof, like a roaring lion ravaging the prey; they have devised souls; they have made her many widows; her priests have put no difference between the holy and profane, neither have they showed difference between the ancient and the clean, her prophets have dashed them with untimely mortar, seeing vanity, and dividing lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken; the people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully."

2. Resolved, That the Voice of God is still thundering as of old: "Let my people go, that they may serve me. . . . Undo the heavy burdens, break every yoke, and let the oppressed go free. . . . Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings."

3. Resolved, That the Anti-Slavery movement is not obnoxious to the Divine command: "Cry aloud, upon our roof; lift up thy voice like a trumpet."

It was no great honor, to be sent, to go to a poor house, but if a man pays for the privilege, he likes to have the right to enjoy it. The decision of Taney, that the colored man had no right, was not a new one, it was only an old one rubbed up. Never since the United States Constitution was adopted, has the colored man's rights been respected. Mr. H. proceeded at some length to show the injustice done to the colored man, by the authority of law and the sanction of religion, and contended that no action could be effective for the overthrow of slavery, unless it be separated from connection with the government and church of the land.

The discussion was continued by Wm. L. Garrison, T. B. McCormick, and others, and on the vote being taken upon the resolutions, they were adopted.

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Total of collections and donations, \$776.58

Add to this the \$156.33 paid on account of Bugle subscribers, and we have \$932.93 paid and pledged to the Society, of which \$438.93 was paid.

Business Committee reported resolutions, series No. IV., which were unanimously adopted without discussion, no discussion being deemed necessary.

Some impressive remarks were then made by Wm. Lloyd Garrison, who expressed the great satisfaction he had experienced in being present with us in our various sessions, and his desire that the coming year should be to the bondman and the bondman's friends, one of encouragement and hopeful labor. There was no probability we should all meet again upon a similar occasion; and whether or no he should at some future time be present in the flesh at any of our annual gatherings, we might rest assured that his spirit would be with us, and his sympathies would be with us in the cause for which we were laboring.

The meeting then adjourned without day.

BENJ. S. JONES, Rec. Sec'y.

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The Auditing Committee, appointed by the Executive Committee, report that they have examined all the accounts of the Treasurer, and find them correct.

**BENJAMIN BROWN, } Auditing Com.
JOHN GORDON, }**

RESOLUTIONS.
No. I.

1. Resolved, That to this nation is fearfully applicable the language of Scripture: "Thou art the land that is not cleansed, nor raised upon in the day of indignation; there is a conspiracy of her prophets in the midst thereof, like a roaring lion ravaging the prey; they have devised souls; they have made her many widows; her priests have put no difference between the holy and profane, neither have they showed difference between the ancient and the clean, her prophets have dashed them with untimely mortar, seeing vanity, and dividing lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken; the people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully."

2. Resolved, That the Voice of God is still thundering as of old: "Let my people go, that they may serve me. . . . Undo the heavy burdens, break every yoke, and let the oppressed go free. . . . Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings."

3. Resolved, That the Anti-Slavery movement is not obnoxious to the Divine command: "Cry aloud, upon our roof; lift up thy voice like a trumpet."

4. Resolved, That the consequences of the immediate and unconditional emancipation of the millions now held in the galling chains of slavery in this land, are embodied and set forth in the Divine promises: "Thou shalt thy light rise in obscurity, and thy darkness be as the noon-day; thou shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make for thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee, shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

No. II.

1. Resolved, That every community, whose political theory recognizes the doctrine of equal human rights, should base all its governmental institutions upon principles which will tend to secure to every individual within its territory the right to life, and the possession of liberty, and, whereas, whenever these rights, or either of them is denied to any class of individuals, or their just claim to them questioned, or their title to them ignored, no political party can be true to the principle of liberty, can be democratic either in character or action, which refuses, or hesitates to maintain against all odds the right of such to the practical recognition of human brotherhood.

2. Resolved, That there are four millions of slaves within the bounds of our various State limits, who are deprived of the enjoyment of these rights.

3. Resolved, That the Democratic party utterly ignores the claim of these four millions to freedom, and while theorizing about liberty, and boasting of its devotion to the rights of man, numbers in its ranks slave claimants and non-slave claimants, and makes the sacrifice of the bondman's rights, the price it pays for union in its ranks, and the possession of political power.

4. Resolved, That the Republican party, (while professing to be opposed to the extension of slavery) utterly ignores the claim of these four millions to freedom, and while theorizing about liberty, boasting of its principles of democracy, and striving to secure to free white labor the possession of Kansas, numbers in its ranks slave claimants and non-slave claimants, and makes the sacrifice of the bondman's rights the price it pays for union in its ranks, and the bonus it gives in advance for the political power it hopes to win.

5. Resolved, That in

Miscellaneous.

WOMAN'S SOCIAL DISLOCATION.

Says the *Home Journal*: Among a collection of very able addresses, delivered at the anniversary of the Young Men's Christian Union, of New York, and published by Thayer and Hutchinson, under the title of "Religious Aspects of the Age," is one of peculiar pith and interest. The author, Rev. T. W. Higginson, of Worcester, spoke particularly of woman's wrong position in our social system; and we extract, below, the bulk of what he said:—

"It is little, she is little, who at tributes to any temporary excitement the great and gradual movement in these times, which assigns to woman her equal position in the future, as man has had his predominance in the past. For want of this movement, for ages a minor key of sadness has run through all the words and works of woman. No man can ever speak of the position of woman so mournfully as she has done it for herself. Charlotte Brontë, Caroline Norton, and indeed the majority of intellectual women, from the beginning to the end of their lives, have touched us in sadness, even in their mirth. And the mournful memory of Mrs. Siddons, looking back upon years when she had been the chief intellectual joy of English society, could only deduce one hope, that there might be some other world beyond, where justice would be done to woman."

"It is not alone in the great tragedies of life; it is more in the unseen and private sorrows; it is more in the prosperous classes than in the unprosperous; it is more among women who make no complaint, than among the complainers, that we see the wrongs in the position of woman. The life, the ordinary life of single women in the community—their life from eighteen years to their wedding day—what is it, in tens of thousands of cases, but one long petty tragedy? A life reputed blameless indeed, but also sinister; a life without a noble hope, without a large enjoyment, without an earnest purpose! It is impossible that the soul should be exalted with what society gives young girls as the solid material of their lives, dancing parties, a croquet net, the last new novel, and the occasional amateur manufacture of rather indigestible sponge-cake. The soul demands an object, or it dies. This emptiness of life, to unmarried women, has led again and again to insanity and premature decline. For which the doctors find no sufficient reason. Every man knows it, whose position has given him the confidence of woman. Again and again have I been asked by women, almost with tears in their eyes—persons who had everything that fortune could give them—'Do not preach to us resignation, but point out to us some object in existence.' How hard it was to answer."

"What is education, what all the varied culture of modern times, to a perplexity like this? It is only giving wings to a caged bird. I remember a young friend of mine, now a happy and successful school teacher, who was asked by a companion, some years since, 'why she was so unwilling to leave school?' 'I don't want to leave school,' was the answer, 'because then I shall not have anything to do.' 'Nothing to do?' was the astonished answer. 'Why can't you stay at home, and make pretty little things to wear, as other girls do?' It was a serious description. 'It is a sad thing to me,' said another accomplished female teacher, 'to watch my first girls after they leave school, and see the intellectual expression die out of their eyes, for want of an object to employ it.' I once heard a mother say, 'I have thought much on this subject, but I know this: my daughters are more gifted than my sons, more cultivated, have higher aspirations, yet it seems to me, when I think of it, that my girls live, all the year round, very much the sort of life that my boys do when they come back from college, for a few weeks of relaxation. I like it well enough in my boys for a week or two at a time, but I should be ashamed to have brought them into the world if they lived so permanently.'"

"Again and again, in different forms, this problem comes before us. It is a transition age. The old employments of woman are passing by. Lowell does the work of the spinning-wheel. The sewing machine is annihilating the needle, and society is to solve a new problem in the position of women. I pass over the darker aspects of her existence. I say nothing of the crime which fills our streets, of domestic tyranny and sensuality—of the woman whose life, at first happy, is wrecked by the baseness of manhood, and who then turns to the law which should protect her, and finds the law worse than the husband. For it is but a few years since laws were repealed, of which that Vermont statute was a specimen, which confiscated to the State half the property of every childless widow, thinking that the State could probably find better use for it than she. But I speak now rather of that more common position of the woman, who, cradled in comfort or luxury, finds no place in life for her energies, and has to take her chance for existence in the choice between a husband and nothing; and as some one has said—that is often a choice between two nothing. And yet these women, who are so wretched, what is there in existence which they might claim? What place in the universe that they might not nobly fill?"

"As women are now educated, their whole lives are dependent and accidental. I said to a physician once, speaking of a certain woman who had been under his care, 'How great was the case in this emergency?' 'Don't you know,' said he, 'that all women are great in emergencies?' And so it is; they are. But emergencies do not come to all, and those who are thus great when they come, are not educated to create them. I take it, every woman that ever lived had wings enfolding in her being, and it was only time and circumstances which decided whether she should prove an angel or a moth. Every woman becomes a Madonna by the miracle of the first-born child; and other things may enable her also. I have seen a fashionable beauty who seemed as if she might invite butterflies was only made that she might invite them in the wailing lullaby of her garments; I have seen her forget all that gorgeousness, and throw herself down in the mirey street to save a bigger child from the horses of an omnibus. From the other extreme of society, I have seen a woman who seemed utterly lost and degraded—I have seen that woman mount guard like a lioness in defense of her younger sister not yet fallen like herself. It is so, often; the heroism and power are there, only grant the emergency. But this is not enough."

"We do not educate a man to be great in emergencies only; we ask that he shall have manhood in him, that he shall create his emergency for himself; that he should not wait for victory to come to him; he should, like Napoleon's marshal, be 'victory organized.' We must train women to meet the same demand."

"A good instance of the reserved power in woman, has been her demeanor during the civil war in Kansas. I asked, as you did, again and again,

from the renegade Kansas emigrants, 'How do the men bear themselves in this time of danger?' I said more, how do the women bear it? and the answer was, 'They bear it even better than the men.' Afterwards it was my fortune to visit Kansas when the civil war was but just subsiding, and to see these women before the glow had faded off their cheeks, and the heroism had left their eyes. I saw the very woman who taught her school in the city of Lawrence on the day of the Missouri invasion, and kept the children quiet at their books, the very next door to the burning hotel, because they were safer inside than out. I saw another young girl who had gone alone among an army of two thousand, encamped around the ruins of her home; she went to save some of her father's property, and returned uninjured, and she told me the story above the still-smoking campfires. I saw the calm women, who, the Sunday previous were engaged in making bullets, in sight of that same invading army. I saw a woman who had remained in her lonely prairie dwelling, with her sick children, after it was necessary to board up the lower windows, leaving no communication to the house but by a ladder to be lowered or withdrawn, as friends or foes might come by—remained there till she was burnt out by the assailants. I saw these women, and I heard but one testimony in all that region: 'the women in a crisis like this, are braver than the men.'"

"To reform these things the impulse must come from woman herself. Men judge of women as they personally see them. How can you expect a man to honor womanhood, if you do your utmost to dishonor it by wickedness or frivolity? How can you expect any man to labor for the elevation of those who appear at the very laborers, and take pains to explain to the world, that they themselves, at least, are not 'strong minded'; as if anybody supposed they were! How can any man reverence womanhood beyond the personal experience of his own household? I do not need to visit a man to see what his domestic relations are; I can talk to him about the rights and powers of woman, and his answer gives me the true daguerotype of his sister, wife, mother, daughter. How can he get beyond the standard of Thackeray—every woman weak or wicked—if he can only judge from a wife who knows nothing in the universe beyond her cooking stove, and a daughter who has no much experimental acquaintance with even that?"

"On the other hand, what talismen of memorization can any woman symbolize the power of a noble woman over him who loves her? The table of Uriah is only half the story. Dryden's story of Cymon and Iphigenia needs to be placed beside it. Woman not merely feeds her own soul through love, but gives it to her loved. Woman has this mighty power—when will she use it nobly? There are thousands to-day who are looking out of their loneliness, their poverty, or their crime, for the new age, when women shall be true to themselves than men have ever been to woman; the new age of higher civilization, when moral power shall take the place of brute force, and peace succeed to war."

DR. JACKSON'S PROCESS OF MAKING SYRUP AND SUGAR FROM THE CHINESE SUGAR CANE.

As we receive many communications asking for information in regard to making syrup and sugar from Chinese sugar cane, we publish the following for the benefit of those interested:

In the first place, it is necessary to filter the juice of the plant, in order to remove the cellulose and fibrous matters and the starch, all of which are present in it when expressed. A bag filter, or one made of a blanket placed in a basket, will answer this purpose. Next, we have to add a sufficient quantity of lime (that is, lime slacked and mixed with water) to the juice, to render it slightly alkaline, as shown by its changing tumeric paper to a brown color, or reduced litmus paper to a blue. A small excess of lime is not injurious. After this addition, the juice should be boiled, say for fifteen minutes. A thick green scum rapidly collects on the surface, which is to be removed by a skimmer, and then the liquid should again be filtered. It will now be of a pale straw color, and ready for evaporation, and may be boiled down quite rapidly to about half its original bulk, after which, the fire must be kept low, the evaporation to be carried on with great caution and the syrup constantly stirred to prevent its turning at the bottom of the kettle or evaporating pan. Portions of the syrup are to be taken out, from time to time, and allowed to cool, to see if it is dense enough to crystallize. It should be about as dense as sugar-honey or molasses. When it has reached this condition, it may be placed in tubes or cans to granulate, and placed in tubes or cans to granulate. Crystals of sugar will begin to form generally in three or four days, and sometimes nearly a month. Every woman becomes a Madonna by the miracle of the first-born child; and other things may enable her also. I have seen a fashionable beauty who seemed as if she might invite butterflies was only made that she might invite them in the wailing lullaby of her garments; I have seen her forget all that gorgeousness, and throw herself down in the mirey street to save a bigger child from the horses of an omnibus. From the other extreme of society, I have seen a woman who seemed utterly lost and degraded—I have seen that woman mount guard like a lioness in defense of her younger sister not yet fallen like herself. It is so, often; the heroism and power are there, only grant the emergency. But this is not enough."

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JOHN QUINCY ADAMS TO JOSHUA R. GIDDINGS.

It is a customary thing with members of Congress, to keep Autograph books in which are inserted the signatures, accompanied some times with an autograph sentence or two, of the Senators and Representatives who may serve during the same time. A friend, who saw, not long since, the Autograph Book of the venerable Representative of the 20th District, was so much pleased with the lines addressed to him by John Quincy Adams, that he obtained a copy, which we gladly transfer to our columns. The names of Adams and Giddings will be hallowed in the grateful remembrance of all true lovers of Freedom and Justice, and Humanity, when party prejudice and party judges shall be preserved only by the catalogue.

JOHN Q. ADAMS TO J. R. GIDDINGS, ANTI-SLAVERY AGENT, OHIO.

When first together we met,
Advance each other we beheld—
The bitter mingling with the sweet
The warm attempt by the cold.
We seek with searching ken to find
A soul congenial with our own;
For mind in sympathy with mind
Instinctive dreads to walk alone.

And here from regions wide apart,
We came, one purpose to pursue;
Each with a warm and honest heart,
Each with a spirit firm and true;
Intent with anxious aim to learn,
Each other's character we discern
Between the fair and faithless man.

And here with scrutinizing eye
A kindred soul with mine to see,
A longing beam to deary
I sought, and found at last—in thee,
Farwell, my friend, and if once more
We meet within this hall again,
Be ours the blessing to restore
Our country's, and the rights of men.

H. R. U. S., Washington, June 17th, 1844, and
JOHN QUINCY ADAMS,
Of Quincy, Mass.

For the Anti-Slavery Bugle.

NIGHT.

BY MRS. CLEMENTINE A. COLBY.

The busy hours of day are gone,
Night comes stealing sweetly on,
With starry vest, and silvery crown,
And trailing robes of dusky brown.

I hear the music of her feet
Where brook and rill in ripples meet,
And softly o'er the dewy grass,
I hear her footsteps gently pass.

Cool and moist upon my brow,
I feel her thrilling fingers now,
Twining pearls around my hair—
Pearls a queen would joy to wear.

On every leaf she hangs a gem,
On every bough a diamond,
Drops a diamond in the rose,
Ere its diamond petals close.

In its couch so soft and airy,
She rocks to sleep each little fairy,
And draws the curtain of its palace—
The first faint glows of the lily's chalice

And on my cheek a soft caress,
With dewy lips I feel her press,
And my hot and fevered brow
She fans with cooling breeze now.

To my ear there comes a tone
Like the voice of loved ones gone—
An echo from the distant land,
A single note from an angel band.

My heart is singing a low sweet tone,
Of hope and love, of life's bright prime,
And every throb is keeping time
With Fancy's magical rhyme.

I yield to her beautiful way,
And joy to tread her starry way,
Though I come back weary and worn,
Yet I revel in bliss till the morn.

Oh Night! what wondrous powers is thine!
To thrill the soul with thought sublime,
To purge the dross from our pathway lowly
And give to life a beauty pure and holy.

Oh let me clasp thy dewy hand
And tread with thee the moonlit land,
A silent vigil let my spirit keep—
With wild exultant joy while others sleep.

CHESTNUT VALLEY, O., August 21, 1858.

George W. Curtis, says the Boston Transcript, is engaged in writing an historical account of the Hudson River.

A LECTURE ON MONEY.

The first of a series of lectures by Mr. De Cordon, was delivered last evening at Clinton Hall, in a large and appreciative audience.

The subject of the introductory lecture was Money. He confessed that beyond his own theoretical ideas and somewhat romantic imaginings, he knew nothing whatever of money. But every man has imagination where money is the theme. The great ruling monarch of the world is King Cash. The first and last. The very ones who pretend most to despise him are in truth his most servile vassals. At his nod millions fight; nations war with each other; the father is at variance with the son, and too often both father and mother barter the honor and peace of the daughter in obedience to his insatiable edicts. Some styled Cotton King, but it is but a mere usurpation, for Cotton was its importance alone to King Cash. Cotton is barely respectable. For him many men yield up their reputation; their health, their lives; women turn aside from right; the deepest miseries, and the most infamous crimes are the results of his sovereignty. How he hates him. But he comforts the afflicted, erects asylums and hospitals, funds institutions of science and art and learning, rears churches and school houses, and gives to society its civilization, its elegance, its comforts, and its thousand graces and attractions. How we love him.

Money owes its origin to the necessities of society. There were days when mediation coin, bills of exchange, promissory notes and bank bills were unknown. But as civilization increased, these various means for facilitating exchange at different periods in history were instituted. If money has developed man's worst passions, it has also tended immeasurably to his advancement and civilization. Mankind felt at an early period the necessity of some means for the exchange of its superfluities in order to gratify some real or imagined want. In these transactions it is largely possible that so little cheating was indulged in. Jacob contracted to labor for Laban during seven years "for and in consideration of" his daughter Rachel. At the termination of the stipulated period Jacob demanded payment. But Laban palmed off the elder in the dark, and the deluded swain was forced to labor another seven years for his Rachel. But Jacob in the affair of the speckled sheep fully repaid his sharp father-in-law. With the increase of population and its tendency to naturalization, new wants and necessities were developed. Coins with stamped surfaces were made use of. But not until the time of Servius Tullius 550 B. C. did the Romans establish a currency which answered to our present idea of money. The word money, pecunia, was derived from the word pecus signifying a flock. Diomed's armor was paid for in oxen.

Even at the present time the skins of animals are the only currency in the North Western part of our continent. In Abyssinia salt is the only means of exchange. In proportion as articles of exchange were increased the thing by which such a mutation could be effected was diminished in bulk and weight. Copper was the only coin in use among the Romans for a long period. Not till 250 B. C. was gold an article of currency among the Romans. After gold came paper money, and with it what new financial terms, what new books, of monetary systems has it given rise to? "Extensions of Facilities," "Hedging In," "Pulling Out," "Bursting Up," "Crash," "Universal Smash," The many disastrous consequences which have followed the introduction of paper into the world's currency are not necessary results, they are attributable to the abuse of its facilities. As commerce increased into the world life a greater vital energy and extended almost limitlessly traffic and trade, it became more necessary that money should be compressed into the least possible bulk. But the facilities of exchange which the establishment of paper produced, were not sufficient. Banks are instituted. The Bank of England was established in 1694. William Patterson first organized it. To-day the pulsations of the Old Lady of Threadneedle are felt throughout the full extent of the Commercial world. In 1862, twenty-two and a quarter millions of dollars were stored away in its strong fastness. Twelve hundred clerks watch over it by day, and a guard of a hundred armed men keep it safe by night.

If the Bank of England is as dear to John as his right eye, the Comstock are regarded with as much affection as his life. When Comstock goes down, stock in the Erie Railroad, or in the Tea and Toast Extension Company also depreciate. But banks were not sufficient. Clearing Houses were established in England in 1775, about the time that another kind of clearing was instituted on this continent. Glancing at the influence money has upon national and individual character, the Jew instantly appears before us. Yankees have also won a name for their idolatry of money. They have been said to have been guilty of selling outwards, and white pine beams. Whether they were guilty of such misdemeanors we know not. But he did know that nowhere were institutions of learning, of science and art, more manifestly endowed; nowhere were there men of more intellectual worth; nowhere did there exist a more generous hospitality than was to be found within the limits of New England. Mr. C. went on to say that a knowledge of the way in which to spend money was of the first importance. Aster, Cooper and Girard had clearly indicated the best way of spending superfluous wealth. Money could not restore health, nor dissipate crime. The command to us to lay up your treasures in heaven still remains to us. Such banks of deposit can be found in every wretched home of poverty, its tellers in every child of want.

"BLUE SKY SOMEWHERE."

Children are eloquent teachers. Many a lesson which has done our heart good, have we learned from their happy lips. It was but the other day another took root in memory. We were going in a poe-ho, and, of course, the little ones had been in constant for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth. There was every prospect of rain—even Hope hid her face and wept.

"Shan't we go, mother?" said he when the tedious day had at length numbered all its hours.

"If I haven't seen it, I know there is blue sky somewhere."

The next morning there was blue sky, a whole heaven full of it, clear, glorious, beautiful blue sky, such as only greets us after a weary storm.

"There, mother, didn't I tell you so," cried a joyous rascal; "there is blue sky!"

Then the little head dropped for a moment in silent thought.

"Mother?" exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it, one you see there ain't no place where it could have gone."

"God only covered it up with clouds, didn't he?"

LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

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Mrs. C. L. Morgan, Sylvester, Green Co., Wis.
Phoebe T. Merrill, Ionia, Michigan.
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From Professor Haven of the University of Michigan.

If called upon to sacrifice my library, volume by volume, the book which I should preserve the longest, next to the Bible is the American Dictionary, or the English Language, by Dr. W. B. HAYDEN.

"Every farmer should give his sons two or three square rods of ground, well prepared, with the tools of which they may buy it. Every mechanic should put a receiving box in some conspicuous place in the house to catch the stray pennies for the like purpose. Lay it upon your table by the side of the Bible; it is a better expounder than many which claim to be so. It is a great labor saver; it has saved us time enough in one year to pay for itself; and that must be deemed a good property which will clear itself once a year. If you have any doubt about the precise meaning of the word *crisis* in the last sentence, look at Webster's thirteenth definition of the word. —*Massachusetts Life Boat*.

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HOMOEOPATHY.

Office three doors West of the Wilson House.

WOULD respectfully inform the citizens of Salem and vicinity, that he has occupied the Office recently vacated by E. C. Fawcett, M. D., where he may be found ready to attend to calls in his profession. Salem, June 5th, 1858.—Gm.

BARRIE STORE.

FRESH ARRIVAL OF

NEW GOODS AND BARGAINS.

White and Colored Swiss spots, Gents Silk Linen and Fancy Handkerchiefs, Shirt Bosoms and Collars.

CORDED & SKELETON SKIRTS, RATTAN AND WRAPPED HOOPS, Edging and Inserting, Ladies and Children's Handkerchiefs, Dress Collars, Combs of all varieties, Worsted and Stay binding, Shetland Wool, Moroccan Working Cotton, Elastic Ribbon, Fancy Dress Buttons, White Brilliant, Child's Fancy Hose.

MOHAIR MITS, KID GLOVES, Lace Veils, at a bargain, Heads and Children's Belts, Mantua Ribbons, Galsom, Tidy Cotton, White and Colored Wadding, Elastic of all Sizes, Fish Hooks and Lines, Corsettes, Corset Stays, Lank, Pearl Shells, Shirt Stays, Breast Pins, Finger Rings, Ear Drops, Watch Mobs, Back Buttons.

Fresh Fish and Fowls. Persons wishing to purchase things in our line will do well to give us a call, as our goods are offered at the lowest cash price.

E. E. BARR. C. E. EVANS.

Four doors west of Cheesman & Wright Hardware Store, Main Street, Salem, Ohio.

SALEM, AUGUST 28th, 1858.

J. & L. Schilling

SEMI-ANNUAL SALE OF

SPRING AND SUMMER GOODS.

Which are now thrown upon the market for the purpose of being taken out, preparatory to the reception of our New Fall Goods, which we mean to see our customers as early as the season will justify.

As we long since established by this means, by which to reduce stock at the close of the season, and as the character and extent of these Sales are so well known to our customers and the trade generally, we need not particularly state, but would merely add that we have a splendid line of

LADIES' DRESS GOODS, DRESS SILLS

Shawls, Embroideries, Trimmings

GLOVES AND HOSIERY, MEN'S AND BOYS

Pantaloonery, Brown and Beesley

SHEETING

AND SHIRTINGS, CARPETS

GROCERIES, &c.

which we are offering at and near cost. In addition to the above we are offering a large lot of REMNANTS, comprising some 700 yds of New and Desirable Goods, a large assortment of

LADIES' BONNETS, BONNET RIBBONS

PARASOLS, MANTILLAS, AND SUMMER SHAWLS AT AND BELOW

COST—DETERMINED TO

CLOSE OUT.

BY CALLING EARLY, YOU MAY

AVAIL YOURSELVES OF SOME

EXTRA BARGAINS IN THE WAY OF

CHIEF GOODS AS THESE SALES WILL

ONLY BE CONTINUED UNTIL THE ARRIVAL OF OUR NEW

FALL STOCK. Thankful for past favors and for rapidly increasing trade, we remain

Yours truly,

J. & L. SCHILLING.

ALBION BRADFIELD & T. A. WILLIAMS.

NEW FIRM!!

The above persons have this the 14th day

May, associated together and will carry on the

622 AND 623

business at the old stand immediately opposite the

BUTTER STORE.